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# The Classical Bulletin

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## Latin—A Fifteen Minute Interview

Ohio Latin Week was celebrated in Cincinnati from March 12th to 18th under the direction of the Cincinnati Committee of the Ohio Classical Conference. A series of programs, dramatic, musical, and literary, was presented in the city's schools and by radio from the metropolitan stations, interspersed by interviews and addresses of public officials and university professors. The present fifteen-minute interview took place at the Times-Star radio station, WKRC, on March 14th. Mr. McKim is Head of the Education Department of WKRC, Mr. Russell Wilson is Dean of Cincinnati's City Council and a former Mayor, Father Henderson represented the Department of Classical Languages of Xavier University. During the week the city's art museum and libraries exhibited appropriate works of art and literature. The radio stations have expressed a desire to collaborate in observing a similar week again next year.

*Mr. Wilson:* I understand, Father Henderson, that Latin is still required at Xavier University in the course of study leading to the degree of Bachelor of Arts,—in fact, that two years of study of it in college, following upon four previous years of high-school Latin training, are required. Is that true?

*Fr. Henderson:* That is correct, Mr. Wilson.

*Mr. Wilson:* Evidently you recognize a more important reason, then, for Latin study than the one often given: namely, its helping pupils in a general way to think, and its illustrating certain phases of the English language,—for instance, grammar. Six years is a long time to devote to any one subject!

*Fr. Henderson:* That is also true. Of course, six whole years are not given to Latin. Our requirement is rather that Latin must be continued, along with other studies, through a period of time six years in length. Fundamentally, you see, Latin is a language. It exists in its own right. It should be learned, therefore, sufficiently well either to be read or to be spoken. Since most people today do not  *speak*  Latin, our ultimate reason for insisting upon it in our program is proportioned to the value we place on its literature.

*Dr. McKim:* Do you think, Father, that this reason is always kept in mind by teachers and pupils today?

*Fr. Henderson:* No, I do not, Doctor McKim. But it should be. Oftentimes, both teachers and pupils are very unjust to Latin. They look upon it as words and sentences to be translated merely, or to be parsed, and analyzed scientifically into component elements. How foolish this attitude toward Latin really is, can be seen by applying it to English. Suppose we were to insist that English should never be read directly, that it should always be translated first into French and understood only after it had been rendered into that language. Suppose we were to pick up our evening paper, The Times-Star, blindly pronounce aloud all the words written therein, then proceed to diagram all the sentences, but never once allow ourselves to grow absorbed in the day's news which the newspaper was meant to convey! That might be good mental gymnastic, but

it would be very unfair to the English language, and more unfair to the editors and reporters who had prepared the evening paper.

*Mr. Wilson:* You maintain, then, Father, that six years of study are necessary for those who will gain the full benefit from Latin, because, besides learning the rudiments of the language, they must spend a proper amount of time also in exploring its literature.

*Fr. Henderson:* That's it. Nothing like all the worthwhile writings contained in Latin literature can be mastered within six years, of course. Still, that length of time seriously devoted to Latin study will give a pupil a familiarity with at least a very valuable initial list of masterpieces, and it will equip him further with so accurate a knowledge of the language that he will be able to continue his reading by himself later on in life.

*Dr. McKim:* But, Father, there are so many subjects to study in school and college today, and so many other valuable literatures, too! What has Latin to offer which German, or French, or Spanish, for instance, could not provide equally as well? These languages have the added advantage for the one who masters them, you see, of being useful for conversation and as aids in travel and commerce.

*Fr. Henderson:* My answer to your question, Doctor, is: 'Why limit oneself to a few languages?' The more languages one knows, the better. And modern languages are comparatively easy to learn. Latin, with its correlative, ancient Greek, however, has a cultural value which none of the modern languages possess.

*Mr. Wilson:* You refer, perhaps, to a power to recognize scattered phrases from Horace or such quotations from the Latin authors as occur at times by way of learned reference in English literature?

*Fr. Henderson:* No, I do not, Mr. Wilson. These, too, of course. What I mean is rather this: Latin puts us in first-hand contact with great minds among our Western-European ancestors who lived from the second century before Christ up to the end of the fifteenth. The modern languages did not come into widespread written use before the Renaissance, you see, and therefore any modern language that one chooses to study can tell one only about people who are rather like our own English-speaking races. They are comparatively contemporary with us. Latin *lengthens our vision into the past by seventeen long centuries!*

*Mr. Wilson:* Yes. That is an interesting fact, Father. But what do you maintain that ancestors who are so far removed from us can contribute to our training, which more recent representatives of the race cannot?

*Fr. Henderson:* This, Mr. Wilson: You will note the remark I made about modern languages in general, to the effect that they all arose after the Renaissance. That makes them practically posterior also to another

far-reaching event in European history, the Reformation, by which Christianity was torn asunder into a variety of conflicting groups. *With Latin* one is able to go behind the upheaval which the Reformation caused, and speak to people who lived in a united, a spiritually united, Europe of Christian men, and compare their outlook on life with our own. Further, *again by means of Latin*, one can go back behind the coming into the world of Jesus Christ Himself. One can talk at first-hand with the sincere, searching souls of pagan antiquity, who had no divine positive revelation to guide them, and who were constrained to interpret human living for themselves in the light of purely natural reason.

*Dr. McKim:* I can readily agree with you, Father, when you say that there is an advantage in investigating the thought of people who lived in a united *Christian* Europe. From such investigation we might discover the bond necessary to bring us back today to the union of international brotherhood, and to end our destruction of one another in horrible, world-wide armed conflict. But do you mean to imply, too, that we can learn something from the *ancient pagans* which is superior to our Christian interpretation of life?

*Fr. Henderson:* No. I should not say that at all. Christ came into the world to perfect it. And His revealed truth far transcends all that any pagan ever could excogitate with his own unaided intellect. There is, however, an advantage in becoming familiar with the best of what was thought in pagan times, because it shows us how much of what Christianity teaches us is really only a repromulgation of truth that lies fundamentally grounded in our even unregenerate perfection as human beings, on the natural level. Today our world is pretty much at sea morally and esthetically, isn't it? Men have so distorted a notion of liberty, which they externalize as free love, neglect of family life, unscrupulous graft, selfish lack of patriotism, Communistic radicalism, or as unalert absorption in personal pleasure by which the door is opened to totalitarian domination by tyrants. Isn't that how Hitler and Mussolini were made possible? And, somehow or other, many of us have grown to believe that such misconceived liberties, such neglect of human obligation and such flouting of human rights, are a legitimate natural privilege of ours, that all restrictions of our absolute liberty are only so many shackles forcibly imposed upon us by our Puritanical religious ancestors with the intent of circumscribing our liberty. In view of this situation, it has a very salutary effect on our thinking to be able, *through a knowledge of Latin*, to go back through the centuries and talk to pagans who knew nothing of Christianity in *any form*. We are due for some surprises in such an excursion, for it reveals to us God's natural law written not only in the Ten Commandments, but in the hearts of men from the beginning of time, men who had never heard of the Ten Commandments.

*Mr. Wilson:* You mean, Father, to hold up the pagans as models of conduct to a Christian world!

*Fr. Henderson:* No. Not all of them. But it is heartening to have truths, that God wrote into human

nature at the time He created it, presented to our minds *as such* today, to help us by another road-marker, as it were, toward a fuller understanding of what constitutes genuinely normal human conduct and to establish genuinely proper principles of esthetics and justice in a world that is wandering about in search of dependable information about precisely those things. It helps a Christian to know that he is *doubly* sure of himself: That he has God's natural law, besides His positive law, to guide him along his way!

*Dr. McKim:* You will pardon a deliberate thrust at your thesis, Father. But, while I have been sitting here listening to you, I have been wondering why what you describe could not be provided through the study of history, without resort to Latin.

*Fr. Henderson:* It is provided by history to some degree, Doctor. In fact, proper study of Latin literature will draw on the work of historical scholars for many important explanatory aids. It is no less true, however, that history needs Latin. They compensate for one another's shortcomings. History has to its disadvantage that it is written rather long after the events it describes, usually by men who had no part in the actual occurrences. It tends also to relate rather the external events than to penetrate intimately into the motives of the men who created the events. In a word, history treats of *what Man has been*. Literature hands down to us *what Man wanted to be*,—what his ideals and motives were as he himself understood and wrote them down. *In Latin*, we actually talk to Livy, great Roman commentator of the time of Augustus, while he tells us what Rome meant to him. He was there. He was a Roman. That makes a great difference. In Cicero's letters we can talk again to a great Republican, and hear him as he vehemently pours out to us the reasons why he dreaded *dictatorships*, even in the seemingly attractive form known to his day, Caesar's benevolent despotism. In Plautus, in Horace, we come to rub elbows with the rank and file of Roman citizenry. In Tacitus we learn poignantly what merciless censorship of free speech and autocratic iron-fistedness can mean in its crushing of the soul of a great human society; and he tells us the degree of artificiality which can beset a civilization that has not had virile energy enough to maintain itself. *In Latin*, history—, all pre-Renaissance history to the second century before Christ,—rises to life and moves with *living force and energy* through our minds and through our hearts.

*Mr. Wilson:* All right, Father. But every school boy knows that Livy, and Caesar, and Cicero and the rest, have all long since been rendered into English. I'll bet even you *rode a pony* at some time or other!

*Fr. Henderson:* Yes, I admit it. I have had my pony rides. I thought they were a clever way out of work once upon a time. But I have *changed* my mind since then. Adequate translation of thought written in one age and language into the parlance of another age and language is really one of the world's great impossibilities, if perfect accuracy is looked for. And, most of all, to depend on the work of translators when one does not himself know the language from which they are translating, is to deprive oneself conclusively of all right

to pass authoritative judgment in a scholarly way upon the subject at issue.

*Dr. McKim:* 'In a scholarly way'—granted. Still, Father, the whole world has not time or the desire to indulge in scholarship . . .

*Fr. Henderson:* The world has need for far more scholars than it possesses at present, however. More, I mean, who are thoroughly trained to an understanding of what produces stable human society and what tends to preserve the best aspects of our civilization. I allude not only to historians and philosophers and men engaged in disinterested research. I mean responsible journalists, producers of our theatre, writers of our novels, commentators and directors of our radio entertainment, people engaged in social work, statesmen, judges, doctors, school and university men, those generally who have anything to do with formulating the opinions of the rank and file of men. All of these leaders have need to know not only where they want to lead mankind, but where they *ought* to want to lead it,—what genuinely makes for its betterment. And good scholarly historical perspective, reaching back through centuries, is the best natural guarantee of such discernment and vision.

*Mr. Wilson:* That, too, is a thumping statement, Father. But again: what of all the numberless high-school pupils who will never have the opportunity to attend college and gain this fuller education of which you speak? Should they study Latin, too?

*Fr. Henderson:* Yes, they should, provided they have the intellectual ability to succeed in mastering it. And my reason for saying so is the fact that no high-school pupil ever can say for sure at the beginning of his high-school career whether or not he will have the opportunity to proceed to college after graduation. Excellence today has many ways of gaining recognition and help for itself. And, as a matter of fact, the world's most scholarly work really has been done by remarkably underprivileged people. It is brains, ideals, and determination combined that usually win through. Therefore I decidedly regret having boys meet me as they do every year at Xavier, anxious to enter a liberal arts course of study, but precluded from it because early in their high-school career they had decided that attendance at college lay beyond their fondest hopes, and because, as a consequence, they had substituted training in incidental skills, in shop, typewriting, or various sciences, for the big basic subjects: Latin, English, Mathematics, and History. My advice to every boy and girl in high-school is, 'Stay close to the traditional high-school program. It guarantees ever so many more possibilities of choice when the time comes for entering college.' Others learn too late that their shortsightedness has robbed them of what really they want most in life!

*Dr. McKim:* But suppose, Father, that a high-school pupil must be satisfied with just his four-year high-school preparation for life . . .

*Fr. Henderson:* Latin is still preferable for the student with ability. This time as a help toward organized human thinking and expression. Doctor Goldman

of the English Department of Illinois University remarked several years ago while delivering an address to the Ohio Classical Conference assembled at Marion, "Teachers in all departments seem convinced that what is most greatly needed today is students who know how to read. It is apparently a matter of historical record that when students were actually obliged to learn to read Latin, they somehow learned to read English and occasionally other languages, too. Is it not perhaps the moment to return to the old way, now that the innovators have tried all their innovations and come to a dead end? . . . Latin teachers, one cannot successfully teach English literature or composition without you. . . I, at any rate, one teacher of English, salute you and pledge you my faith." Those words, gentlemen, are not empty flattery. They are borne out by the facts.

### Melanesian Pidgin English

Since teachers of Latin and Greek are, by profession, language-minded, they will be interested in *Melanesian Pidgin Phrase-Book and Vocabulary*, by Robert A. Hall, Jr. of Brown University. "In the islands of Melanesia (New Guinea, Bismarek Archipelago and nearby islands, Solomon Islands, etc.), natives and white men talk together, not in ordinary English, but in a special kind of English called Pidgin. If a white man wishes to understand a native or tell him something, he will have a much better chance of doing so if he knows and is able to use at least a few words of Pidgin. This booklet aims to give a short summary of Pidgin grammar and a selected list of phrases and expressions for everyday use, plus brief Pidgin-to-English and English-to-Pidgin vocabularies." "Any word that is wanted may be brought over from English into Pidgin, and the natives will accept it, provided you first explain or show to them what it means. In many cases, Pidgin breaks up into several words what we are accustomed to expressing by a single word: 'toe' is *finger belong foot*, 'knee' is *screw belong leg*." (28 pp. Published by Linguistic Society of America: Mount Royal and Guilford Aves.; Baltimore, Md.)

### Quisque suos patimur manes

None of these words is unfamiliar and the sentence is downright ungrammatical. Let us, however, change but a single letter and read *patitur* for *patimur*, as strict grammar demands, and sweet poetry turns to sour prose. The line is at once chilled, depersonalized, and a brooding, sympathetic reflection upon the final destiny of our common humanity becomes a warning and a threat, like the familiar Biblical text: "Whatsoever a man soweth, that he shall also reap." Yet Virgil is no campaigning zealot, and as his words come down to us we feel no ethical stab, only a pathetic invitation to ponder upon the workings of the mysterious laws of a common spiritual life.—Norman W. DeWitt, "The Intensified Style," *Vergilius*, Number 6; December, 1940; p. 4.



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## Editorial

In issuing the final number of this year's CLASSICAL BULLETIN, we are reminded of the debt of gratitude we owe both to our subscribers and to our contributors, whose constant support is essential to our work. For twenty years now we have been able to champion the cause of the classics, which, to our way of thinking, is, practically, identical with the cause of culture. That our readers appreciate what we have been doing we have every reason to believe. In fact, we feel that the subjoined comment from a classical scholar who has also spent years in administrative work re-echoes the sentiments of many:

In sending my check I wish also to express my thanks for the pleasure that the Bulletin brings to me. It is heartening to know that loyalty to the classics has not wholly departed in our time, and that their message to civilization may still be heard. So long as the strident cries of immediacies can be softened in the mellowing words of Cicero there is still a refuge of earthly peace. Evidently, as in former times, sanctuary is accessible to many distressed by the pursuits of unreflecting men. The Classical Bulletin points to the sanctuaries. I shall seek them.

The future is uncertain. The one thing certain is that hard times are ahead of us. We therefore appeal to our readers to remain faithful to us in the coming years of trouble. If every reader of the BULLETIN renews his own subscription and, in addition, wins for us one new subscriber, we shall successfully weather the storm that is brewing.

What the department of classics in a great university can accomplish by careful planning, wise division of labor, and strong concentration of effort, was recently illustrated by the publication of two important volumes (245 and 566 pages, respectively) of the University of Illinois Press.

The first of these two scholarly productions, *The Vita Sancti Malchi of Reginald of Canterbury*,<sup>1</sup> is a critical

edition, with introduction, notes, and indices, by Levi Robert Lind, of the University of Kansas, well known for his interest in medieval Latin. Reginald, a Frenchman by birth and a Benedictine of St. Austin's Abbey, Canterbury, was actively engaged in literary work 'at least until 1109.' "Of his longest and most valuable poem, the religious epic, *Vita Sancti Malchi*, written in six books and 3,344 rhymed hexameters," Dr. Lind presents a critical *editio princeps*. One is profoundly impressed with the amount of painstaking care that was needed to produce a readable text. "This edition, begun in 1935, has been completed under the direction and with the continued assistance of Dr. William Abbott Oldfather, Chairman of the Department of the Classics at the University of Illinois."

Textual criticism with its surprises, thrills, and disappointments, is beyond the horizon of the ordinary teacher of Latin in high school and college, but even he may wish to see for himself what eleventh-century Latin looks like. The words with which abbot Reginald invites his monks to the perusal of his *Vita* are a fair specimen:

O monachi cari, quos non sinit ordo vagari,  
Mens quibus est studiis iugiter aucta piis,  
Qui colitis Christum, qui mundum spernitis istum,  
Et quos absque dolo mentis amore colo.  
Vos ad opus minimum quod feci convoco primum,  
Versus, obsecro vos, suscipitote novos.

"The basic source of the poem is the life of Saint Malchus by Jerome," and this brings us to the second *opus magnum* published by the University of Illinois Press: *Studies in the Text Tradition of St. Jerome's Vitae Patrum*, by Father John Frank Cherf, Katharine Tubbs Corey, Sister Mary Donald McNeil, Ruth French Strout, John Leslie Catterall, Grundy Steiner, and Harriet Clara Jameson, edited by William Abbott Oldfather. This monumental work discusses the Latin Manuscript Tradition, and the Greek Versions, of Jerome's *Vita Sancti Pauli*, *Vita Sancti Hilarionis*, *Vita Sancti Malchi*, and closes with an interesting chapter on General Methods and Results of the Preceding Studies. Here, too, we are in the very depths of textual criticism, pleasantly relieved, however, at least for the teacher of secondary schools, by the Samos Translation of St. Jerome's life of St. Hilarion in a Greek which is easy to read and reminds one constantly of the Greek New Testament.

<sup>1</sup> Price \$3.00, paper; \$3.50, cloth. <sup>2</sup> Price \$14.50.

## Those Phaeacian Gifts Again<sup>1</sup>

By JOHN P. CARROLL, S.J.

St. Mary's Residence, Boston, Massachusetts

A few years ago, Professor John A. Scott took Homer to task for his failure to get the best possible poetic use out of the gifts which the Phaeacians presented to Odysseus. During a recent reading of the *Odyssey*, I had the opportunity to examine the validity of his objections and this paper sets down the results of my investigation.

Between the first appearance of these gifts at the conclusion of the games in Scheria down to the time when Athene finally hides them in the cave at Ithaca, they are mentioned twelve times.<sup>2</sup> Certainly, this proves

they held an important place in Homer's conception of the story. And this point is further emphasized by the fact that Homer gives us the reason why Odysseus was so anxious to receive these gifts. "I would," says the hero, "be more loved and worshipped in the eyes of all men, who should see me after I returned to Ithaca."<sup>3</sup> Now, it seems strange to Professor Scott, that when Odysseus actually does reach Ithaca, these gifts are hidden away in a cave, play no further part in the story, and, of course, fail to produce for Odysseus the love and worship which was expected of them. Consequently, he terms them "the only important unfinished detail of Homeric poetry," and puts the question: "Did Homer forget or did he leave all this to the imagination of his hearers?"

It seems to me that Homer most certainly did not forget these Phaeacian gifts. They are mentioned three times more in the story. Telemachus is told of them after he recognizes his father;<sup>4</sup> Penelope learns of them from Odysseus twice, once when he speaks in the guise of Aethon of Crete,<sup>5</sup> and again when he speaks in propria persona on the night the suitors were slain.<sup>6</sup> But, granted they were not forgotten by the poet, why were they not allowed to bring Odysseus the love and worship which he claimed they would produce? This failure is one of the most artistic, because one of the most natural, things in the poem. When Odysseus told the Phaeacians of the great glory these gifts would bring him in Ithaca, he had no idea of the real state of affairs in his homeland. He thought he would return as an honored prince to the home he had left. He knew nothing of the suitors,<sup>7</sup> nor of the physical transformation Athene would work in him,<sup>8</sup> in order to bring about their destruction. So, as it was natural for him in Scheria to proclaim the efficacy of the gifts in producing honor, it was equally natural for him in Ithaca to hide away the gifts and shun the honor.

But the question as to why these gifts are not made to produce their natural result after the destruction of the suitors is still valid. To this query I would reply that no epic really ties up all the loose ends.<sup>9</sup> The *Iliad* says nothing of the actual death of Achilles, though it is foretold in the poem,<sup>10</sup> nor does the *Aeneid* portray the full triumph of Aeneas. And the reason for this is that the epic is necessarily concerned with a deed of historic importance, and a thing which is historically important simply cannot have its influence confined within a frame, even a frame as large as the epic. The *Odyssey*, as Professor Scott himself points out,<sup>11</sup> is the "tale of an island-ruler who returned after long years to his distracted realm, slew the conspirators against his home and his power, and by re-establishing his authority brought peace to his kingdom." But the historical importance of this triumph of good over evil, of bravery over cowardice, cannot be expected to stop at the very moment it comes into existence. There must necessarily be other results produced by it, and one of those, I suggest, is the love and worship those Phaeacian gifts will produce for Odysseus in the days to come. Here, once again, we have the distinction between science and poetry clearly drawn. The scientist can indeed fit his dead specimens of once living beings

into categories and draw lines of absolute demarcation between them, but poetry, and notably the poetry of Homer, is a living thing, and life refuses to be so circumscribed.

Yet, besides all this, I think there is still another reason for the emphasis on the Phaeacian gifts, and this is that it serves to underline the effect on Odysseus of the wastefulness of the suitors. The wooing of his wife, the scorning of his son, the destruction of his property, and the bitter treatment he himself received at his return would be enough to provoke any man to revenge. But when all this happens to Odysseus, who, in disguise, had described himself to Penelope as the best beggar in the world, bar none,<sup>12</sup> the effect is electric; for beggars of the Odysseus type are notoriously parsimonious.<sup>13</sup> That the poet wished to make the wastefulness of the suitors a cardinal point in his epic is evident to the most casual reader. He has seven different people make fourteen distinct references to Odysseus himself of the squandering of the suitors; conversely, he has Odysseus make seven references to seven different people of the same fault in the wooers; while two people make three remarks about this waste to others in the story, in the presence of Odysseus.<sup>14</sup> Now, that it was this wastefulness that bit ever so deeply into the heart of Odysseus, is clear, I think, from the fact that when the hero revealed himself to the wooers, after the supposedly accidental shooting of Antinous, his first charge against those accursed men is their wasting of his home.<sup>15</sup> And so I think that the emphasis on the Phaeacian gifts in books eight to thirteen is meant to bring home to the reader with redoubled force the mounting anguish Odysseus felt at the hearing and sight of the wooers' waste and to give us one more very powerful reason for the dreadful shambles he made of the great hall of his palace the night he took his awful vengeance.<sup>16</sup>

So, in my judgment, the answer to the question set at the beginning of this investigation is that Homer neither forgot the Phaeacian gifts, nor did he leave them entirely to the imagination of his hearers; rather, he treated them in truly Homeric fashion.

<sup>1</sup> John A. Scott, "Odysseus and the Gifts from the Phaeacians," *C. J.* 34 (1938-1939) 102-103. <sup>2</sup> *Od.* 8. 387-425; 11. 355-361; 13. 4-22; 41; 135-138; 203-208; 215-218; 230; 258; 283-284; 304-305; 363-371. (T. W. Allen, *Homeri Opera*; Oxford, 1916). <sup>3</sup> *Od.* 11. 360-361. <sup>4</sup> 16. 230-231. <sup>5</sup> 19. 281. <sup>6</sup> 23. 241. <sup>7</sup> 13. 375-378. <sup>8</sup> 13. 397-403. <sup>9</sup> Cf. R. S. Conway, *The Vergilian Age* (Harvard, 1928) 130-131. Conway lays down as the first principle in constructing an epic: "Never end at the end." <sup>10</sup> *Il.* 18. 95-96. <sup>11</sup> John A. Scott, *Homer and his Influence* (Longmans, Green & Co., 1931) 64. <sup>12</sup> *Od.* 19. 282-286. <sup>13</sup> He really had no need for the gifts. All he wanted was the honor and glory—and the possession of the gifts themselves, as the passage cited in the preceding note shows. <sup>14</sup> It is interesting to tabulate these references to waste. *Made by Others to Odysseus*: Athene, 13. 396 and 428; Eumaeus, 14. 91-92, 95, 377; Telemachus, 16. 125 127-128, 314-315; Antinous, 17. 450-452; Penelope, 19. 159, 534 and 23. 304-305; Philoetius, 20. 213-216; Eurymachus, 22. 55-59. *Made by Odysseus to Others*: Athene, 13. 419; Telemachus, 16. 110-111; Eumaeus, 17. 269-271; Antinous, 17. 456-457; Amphinomus, 18. 144; Suitors, 22. 36; Penelope, 23. 356-358. *Made by Others in Odysseus' Presence*: Eumaeus to his fellow swineherds, 14. 417; Penelope to Eurymachus, 18. 280 and 21. 332-333. *Mention Made When Odysseus Could Not Hear*: 16. 389, 431; 17. 534-538; 24. 459. Thus it occurs in every book, from Odysseus' return to the end of the story, except the fifteenth, where its absence is easily understood. <sup>15</sup> *Hom. Od.* 22. 36. <sup>16</sup> *Id.*, 22 *passim*.

## Applying Father O'Neill's "Creative Translation"

This paper is an attempt at applying Fr. O'Neill's principles of translation as explained in a recent number of THE CLASSICAL BULLETIN (December, 1943). The Latin selection is a passage from Cicero's Manilian Law in which he urges the Romans to go to war against Mithridates. His five powerful enthymemes are here given in colometric form, which reveals the somewhat startling fact that each reason naturally lends itself to tripartition. We may be sure that this artistry was not the result of chance. I am not so sure that the subjoined English counterpart is equally successful. I have taken care to preserve "the order in which thought follows thought in the original work." Contrary, however, to Fr. O'Neill's advice I have left each period intact in the rendering.

1. *Maiores nostri*  
saepe pro mercatoribus aut naviculariis nostris  
iniuriosius tractatis  
bella gesserunt: A  
B  
C
- vos,*  
tot milibus civium Romanorum A  
uno nuntio atque uno tempore necatis, B  
quo tandem animo esse debetis? C
2. *Legati quod erant appellati superbius,* A  
*Corinthum patres vestri totius Graeciae lumen* B  
*extinctum esse voluerunt:* C
- vos*  
eum regem inultum esse patiemini A  
qui *legatum* populi Romani consularem B  
vinculis  
ac verberibus  
atque omni supplicio excruciatum necavit? C
3. *Illi*  
*libertatem imminutam civium Romanorum* A  
*non tulerunt:* B  
C
- vos*  
ereptam vitam A  
neglegetis? B  
C
4. *Ius legationis* A  
verbo violatum B  
illi persecuti sunt: C
- vos*  
*legatum omni supplicio interfectum* A  
*relinquetis?* B  
C
5. Videte ne A  
*ut illis pulcherrimum fuit /* AB  
*tantam vobis imperi gloriam tradere,* C  
  
*sic vobis turpissimum sit /* AB  
*id quod acceperitis tueri et conservare non posse.* C
1. In the days of our forbears, A  
when our merchants and ship-owners B  
were somewhat unfairly treated, C  
that meant war:  
  
nowadays A  
thousands of fellow Romans B  
are reported massacred on a single day: C  
what, then, ought to be your reaction?
2. Because ambassadors were haughtily addressed, A  
it was the will of your fathers that Corinth, B  
that glory of all Greece, C  
should be blotted out forever:  
  
can it be your will that a tyrant— A  
a man who murdered a Roman legate and ex-consul B  
after binding and whipping him  
and torturing him with every mad device—  
is it your will, I ask, that he should be allowed C  
to go set free?

3. To those men of old A  
a mere curtailment of liberty B  
was a thing they could not endure: C  
  
and you witness A  
the destruction of human life B  
and refuse to act? C
4. Then it was international law, A  
and that, too, broken only verbally, B  
that was championed by those men: C  
  
now it is your own legate A  
that has been tortured and slain: B  
and you will remain indifferent? C
5. Here, then, is your responsibility: A  
*whereas / it was their glorious privilege /* AB  
*to bequeath to you a world-wide domain:* C  
  
*therefore / may it never be your eternal disgrace /* AB  
*to show yourselves incompetent*  
*even to safeguard the heritage you have received!* C

St. Louis University

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The situation in Greece, on the other hand, would seem to indicate that much can be said for the opposite point of view. In Athens, up to the fifth century B.C., the chief archon was eligible to hold office only once. Themistocles, however, found his one term far too short for completion of his ambitious naval program. Instead of trying to remove the restrictions on the archonship, this Athenian leader used his influence to get a new office created. This was the office of general-in-chief, which soon superseded the archonship as the chief administrative post. It was carefully arranged that no restrictions should be placed on the number of times a person could be elected to this office. In fact, in succeeding years several individuals, including Themistocles himself and Pericles, were re-elected for a great many terms. In those same years, in the judgment of practically all historians, the development of Athenian democracy reached its high-water mark. If this judgment is correct, our 'parallels' seem to cancel out each other.

Which of the two situations outlined above should be regarded as actually being parallel with our own situation? I think the answer must be that neither is. The known differences between our system of government and the Roman system of the second century B.C. on the one hand, and between our system and the system of fifth-century Athens on the other, are so great that many pages of print would be required for an adequate explanation of them. But even if our own situation could be regarded as identical, or almost identical, with the situation in Rome or Greece, several considerations would still stand in the way of our accepting the experiences of either ancient power as a reliable guide. In the first place, can we be certain that representative government came to an end at Rome because of the fact that Marius broke tradition by holding the consulship a number of times in succession? Or was this merely a case of coincidence? Would not essentially the same developments have occurred, even if Marius had been consul only once? And, on the other hand, are we justified in assuming that the brilliant strides made by Athenian democracy in the fifth century were made because the office of general-in-chief was created? Might not these developments have occurred, even if the older system had been retained? As for Marius, some authorities maintain that his changes in the system of recruiting armies—changes which he put into effect in the course of his first term—represent the real cause for the trend towards dictators. Some would also argue that the revenue coming into Athens from the states which were members of the Delian League had a great deal more to do with the advancement of fifth-century Athenian culture and political life than the changes in government brought about by Themistocles.

Be that as it may, in the study of parallels we inevitably come up against the fact that we are never able to say definitely what would have happened, had a govern-

ment followed some course other than the one it actually followed. This, it seems to me, is the fundamental fallacy involved in relying too much on parallels. It is the fallacy that was overlooked by many who, a few years ago, were proclaiming that it was worthless for our government to attempt to control prices, since Diocletian had, in the year A.D. 301 proved for all time that a government cannot be successful in controlling prices over a vast area. It is true that Diocletian's price-control measures were ineffective; but, at the same time, it is quite possible that certain changes in policy and administration would have crowned his plan with success. Naturally, we cannot argue that this would have been the case; but, by the same token, we have no right to assume that the ineffectiveness of the plan proves that all similar attempts are doomed to failure. It is not the purpose of this paper to argue the question of how effective our own price-control laws have been. They have, however, certainly been effective enough, I believe all would agree, to discredit the assumption that Diocletian proved conclusively that all attempts by a government to control prices will inevitably be futile.

Sometimes one hears the statement that the present international political situation closely parallels the political situation which existed in the fifth century B.C. In the early years of that century, as now, democratic states and a state that was not so democratic were leagued together in a struggle against another nondemocratic state. One may, of course, see a superficial resemblance between Persia and Germany, Sparta and Russia, and Athens and the modern democratic powers. One could also point out a great many differences in the case of any one of these pairs. But if, for the sake of argument, we assume that a parallel does exist, and ask ourselves what bearing this has on our own situation, then we can draw almost any conclusion we wish to draw, depending on our individual points of view. Those in favor of going to any limit in cooperating with Russia can argue that the jealousy which grew up between Athens and Sparta in this period involved the two states in a bitter war, and probably was an important factor in bringing about the eclipse of Greece as a whole. On the other hand, those in favor of more caution in dealing with Russia can point out that Cimon and his pro-Spartan followers, in their excessive zeal for cooperation with Sparta, probably did more to injure Spartan-Athenian relations than any other group in Athens.

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The Greek and Latin languages and literatures, rooted as they are in the intellectual and artistic life of Greece and Rome, are the 'Rock of the Ages,' round which all classical teachers must rally to save modern education from shipwreck. Its foundations are laid broad and deep in human nature. Human nature is no discovery of the twentieth century.

## Applying Father O'Neill's "Creative Translation"

This paper is an attempt at applying Fr. O'Neill's principles of translation as explained in a recent number of THE CLASSICAL BULLETIN (December, 1943). The Latin selection is a passage from Cicero's Manilian Law in which he urges the Romans to go to war against Mithridates. His five powerful enthymemes are here given in colometric form, which reveals the somewhat startling fact that each reason naturally lends itself to tripartition. We may be sure that this artistry was not the result of chance. I am not so sure that the subjoined English counterpart is equally successful. I have taken care to preserve "the order in which thought follows thought in the original work." Contrary, however, to Fr. O'Neill's advice I have left each period intact in the rendering.

1. *Maiores nostri*  
saepe pro mercatoribus aut naviculariis nostris  
iniuriosius tractatis  
bella gesserunt: A  
B  
C
- vos,  
tot milibus civium Romanorum A  
uno nuntio atque uno tempore necatis, B  
quo tandem animo esse debetis? C
2. *Legati quod erant appellati superbius,*  
Corinthum *patres vestri* totius Graeciae lumen  
extinctum esse voluerunt: A  
B  
C
- vos  
eum regem inultum esse patiemini A  
qui *legatum* populi Romani consularem B  
vinculis  
ac verberibus  
atque omni supplicio ex cruciatum necavit? C
3. *Illi*  
*libertatem* imminutam civium Romanorum  
non tulerunt: A  
B  
C
- vos  
ereptam vitam A  
neglegetis? B  
C
4. *Ius legationis*  
verbo violatum A  
*illi* persecuti sunt: B  
C
- vos  
*legatum* omni supplicio interfectum A  
relinquetis? B  
C
5. Videte ne  
*ut illis pulcherrimum* fuit / AB  
tantam vobis imperi gloriam tradere, C  
*sic vobis turpissimum* sit / AB  
id quod accepistis tueri et conservare non posse. C
1. In the days of our forbears,  
when our merchants and ship-owners  
were somewhat unfairly treated,  
that meant war: A  
B  
C
- nowadays  
thousands of fellow Romans A  
are reported massacred on a single day: B  
what, then, ought to be your reaction? C
2. Because ambassadors were haughtily addressed,  
it was the will of your fathers that Corinth,  
that glory of all Greece,  
should be blotted out forever: A  
B  
C
- can it be your will that a tyrant—  
a man who murdered a Roman legate and ex-consul  
after binding and whipping him  
and torturing him with every mad device—  
is it your will, I ask, that he should be allowed  
to go scot free? A  
B  
C

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was a thing they could not endure: A  
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the destruction of human life  
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*whereas* / it was *their* glorious privilege / AB  
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to show yourselves incompetent  
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The word 'philosophy' originally meant curiosity, the desire for fresh experience, such as led Solon to travel and see the world (Herod. i:30), or the pursuit of intellectual culture, as in Pericles' speech: 'We cultivate the mind (*philosophoumen*) without loss of manliness' (Thuc. ii:40). This sense has to be excluded: the Rulers are not to be dilettanti or mere amateurs of the arts. They are to desire knowledge of the whole of truth and reality, and hence of the world of essential Forms, in contrast with the world of appearances.—Francis Macdonald Cornford, *The Republic of Plato* (Oxford University Press: 1941), p. 175.

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\* P = Poem; R = Review; E = Editorial.

